The Unitarian Calendar

The thing I pity most
In men is—action prompted by surprise
Of anger ! men ? nay, bulls — whose onset lies
At instance of the firework and the goad !

—Robert Browning.

Vol. 6 MAY — 1914 No. 9

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education of the American Unitarian Association.

Address correspondence to the President, Rev. William I. Lawrance.

Address contributions to the Treasurer, Mr. Sanford Bates.

THE ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes. 11 St. John St., Jamaica Plain, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

Honorary President, Hon. W. H. Taft.

President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M. T. Garvin.

Address correspondence to the Secretary, Mr. E. S. Forbes, 25 Beacon Street.

The Unitarian Calendar

Vol. 6. MAY, 1914 No. 9

THE VALUE OF FACTS

REV. CHARLES W. PEARSON

Religious teachers cannot safely oppose or ignore the exact sciences. Ignorant men, no matter how pure and honest they may be, cannot to-day direct the world's affairs. Nor can wise men, leaders in science, in commerce, and in finance, economists and philanthropists, work effectively through merely secular agencies. They must lay hold upon the mighty spiritual aspirations through which man joins his feebleness to the omnipotence of his divine Creator. The existing churches by laying aside their legends and superstitions, and accepting reverently all truth as it is revealed, must become fit agencies for the best minds to utilize, or must yield to newer and more progressive organizations. The evasion and suppression of truth, if persisted in, becomes mere priest-craft and imposture, and leads to the decay and death of any church that permits it.

Those churches which continue to teach that legends, errors, or allegories are literal truth, taint all the rest of their message. People are saying, and they will say more and more, I cannot believe these stories; and I will have nothing to do with any church that teaches their literal truth or calls the book that contains them infallible. It is the cowardly refusal of the churches to admit patent facts and to advance with the advance of knowledge that has brought about their present deplorable condition and the low moral state of the nation that depends so largely upon them for spiritual guidance and strength.

LOYALTY

REV. E. B. BACKUS

Of the Unitarian Society of Lawrence, Kan.

Have you ever stopped to ask yourself just how large a part loyalty plays in the things that we regard as worth while in life? When we begin to analyze those things which we hold most precious, we are suddenly brought to the realization that loyalty enters more or less into all of them. Take, for instance, love, and seek to understand it and you will at once see that much of what we admire in love is its loyalty, the loyalty of the lovers to one another, their mutual loyalty to love. In the same way when we examine love on its next lower plane, where it is not so intense and we call it "good will," the kind of love that we manifest for those outside our own immediate circle, the "good will" which makes business and the general machinery of society possible,—here again that which we admire is a kind of loyalty, loyalty to an ideal, to a social relation that makes life richer. Ruskin has said that "The noblest word in the catalogue of social virtue is Loyalty."

Prof. Royce has a book entitled "The Philosophy of Loyalty," in which he sets forth loyalty as the most fundamental human virtue, one to which all the other qualities ought rightly to be subordinated. The key which opens up to life, life free and more abundant, is loyalty. From one who places loyalty at the center of his philosophy we would naturally expect to get a clear conception of its nature, and so I give the definition at which Prof. Royce arrives at the end of his book. "Loyalty is the Will to Believe in something eternal, and to express that belief in the practical life of a human being." He insists that this loyalty is not simply an abstract, philosophical conception but a force which expresses itself in action in the lives of men. In this lies its value,—that it supplies a motive force opening up the doors of life.

THE DIVINE CHARACTER OF DUTY

JAMES MARTINEAU

There is a considerable range of voluntary life for every one, where all his fellows are out of reach, or at least so faintly and remotely affected by what he feels and does, as to obtain no voice in it. This field of private thought, of individual habit, of lonely taste and occupation, it has always been difficult to reclaim from the anarchy of chance desires, or the forbidding enclosure of selfishness, and annex it to the domain of Duty. To effect this, recourse has been had to such empty fictions as that of "Duty to ourselves;" which can be saved from contradiction only by an impossibility, viz., the splitting of "ourselves" into two agents susceptible of reciprocal obligations. The moment you fix any real sense upon the phrase, its meaning becomes simply *Prudence,* the neglect of which may constitute a solitary man a fool, but not a criminal. All this is changed in a moment on finding that we are never alone and deserted by personal relations; that when finite agents leave us, the Infinite remains; that in every consciousness of a better and a worse, his living Perfection is in converse with us, and, stripping us of arbitrary option, imparts to our selection a character of faithfulness or guilt. There is nothing, in short, to which this one transcendent personal relation does not penetrate. The whole order of the life and mind, even in the deepest solitude, feels its supervision. And matters of which even good men are apt to be heedless, e. g., the limits of time and degree within which permissible desires and pursuits,—of wealth, of society, of ease and ornament, of knowledge and accomplishment,—may rightly have their way, are no longer left unregulated. A sacred light is interfused with our being from centre to circumference, and, where human affections cease to direct our path, gleams through the air and leads us on.

GOD AND MAN

SAMUEL R. CALTHROP, L. H. D.

The Ideal Planet is a World in which God and His children live together *in a happy mutual understanding;* a World where God's children shirk no responsibility which is rightly theirs; where God's children never dream of asking God alone to do what God without the aid of His Children cannot possibly do; where each one knows that there are certain responsibilities which are supremely his own; where each one knows, and acts always on the knowledge, that many must unite to do what only many, acting joyously together with each other and with God, can do; where all the dwellers on the whole planet unite together with each other and with the gracious Father-Spirit to make that planet one of God's glorious heavens!

Many a century must pass away before our beloved earth can become such a planet through the united efforts of God and His earthly children. But the vision, the hope, the longing, is already here, and in God's own good time the mighty thought will become a mightier Thing. This wonderful earth of ours is travelling incessantly through space two million miles a day. It is as if God took the innumerable, discordant and fevered vibrations of poor, ignorant, misguided human hearts out into the cool, restful Spaces of His Being, and there let them slowly sob themselves to rest in His bosom. Meanwhile He ever keeps on bringing a fresh supply of His healing Spirit to the poor fevered hearts themselves. When will those hearts at last understand that He is loving them, here and now, with an everlasting love, and is drawing them to Himself with His own loving kindness? When will it be understood that God and man must work together, that millions on millions of men and women must lovingly and strenuously act together with each other and with God, before the blessed goal is even in sight?

VISION

FRANCIS GREENWOOD PEABODY

That which gives to any country its stability and strength is not the immediate prosperity which it has gained, but the national ideals which pervade its life. Has it any vision of a better future? Does the race of prophets speak to its faith and its conscience? Or is it sunk in self-sufficiency, material prosperity, and self-indulgence, until there is no vision any more? That is the test of a nation's future. Rome, with its youthful vision of a robust and conquering manhood, had the world at her feet; Rome, in her maturity of self-centered power and indulgence, was, even in her greatest prosperity, doomed to decline. Greece, persuaded by the vision of ideal beauty, became the teacher of the world; Greece, without a vision, the idolator of sensual beauty, became the warning of the world. America, with her vision of a completed democracy, an equality of opportunity, and aristocracy of character, her politics based on moral issues, seems to hold the future of civilization in her hands; America, the victim of her own prosperity, blinded by the very brightness of her real possessions so that she cannot see her ideal interests,—America, sunk in mammonism and dilettanteism and self-indulgence, would be abandoning her leadership and surrendering to social revolution or decay. She would be like a city which cannot be taken from without, but is captured by conspirators from within. It is her ideals that keep her from a sensualism as base as that of Greece and a decline more rapid than that of Rome. "Where there is no vision, the people perish."

Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat.

Matthew.

THE LONELINESS OF PROGRESS

All true progress is made in loneliness. The world-prophets in their hours of greatest agony and in the eve of their greatest triumphs have ever occasion to say, even of their nearest and dearest companions, "What! Canst thou not watch with me one hour?" No, not one hour! We have friends in our prosperity, friends in our sorrow, friends in our sickness, friends in our death; but friends to watch with us in the Gethsemane of the soul no man ever had. It is then we may talk with God, and only with God. The world may then be bright enough without, but it is lonely and dark within. None can know you then save yourself and God. And even then you cannot know yourself as God knows you. It is the hour of moral triumph over reproach, over passion, over persecution, over ignorance, and over the dead past. The world cries, "See! one possessed of demons! Let us stone him. 'He, being a man, maketh himself a God.'" But that higher Voice whispers, "Woe unto you when all men shall speak well of you." Our own divinities must always rebuke us whenever we level down our higher conceptions of duty and truth to the realized standards of our time and place. They rebuke us because therein is the defeat of all progress. To arrive at Life, our individual lives must expand to higher virtues. In us all there is the reflection of Nature's sterner moods. In spite of itself the world shall be lifted. And if at times it seems as if one man must bear the awful burden, so it must be lifted. Then are we all the world's redeemers, for whosoever transcends one sin, transcends it for all men. Every moral triumph of the individual is a triumph for the world; else—

"The pillared firmament is rottenness
And earth's base built on stubble."

L. G. W.

GROWING PAINS

T. GRAFTON OWEN

There is a period in a young man's life when he discovers that there is a difference in things, but as yet he knows not what that difference is. He has a vague notion that everything is not just right, but he knows not what it is that needs adjusting. It is when a fuller consciousness dawns upon him—a sort of vague sensation, a new set of feelings hitherto unknown to him has suddenly developed. He finds that it is not now just the thing to write a love letter to a young lady and say,

"My pen is bad, my ink is stale,
My love for you shall never fail."

He begins to feel that it is not just the thing for him to make up the picture of a heart with a dart sticking in it, and tip the dart with red ink or pokeberry juice to imitate blood. When a downy-lipped boy begins to see even so much as this, he is as far from being an intellectual success as a boy who makes a willow whistle is from Beethoven. But he is at least beginning to feel some premonitory symptoms of mental growing pains. What a blessed arrangement it is that when a boy begins to love, he begins to see a difference in things, and tries to slick up. To all of us come first animal hunger pains, and we reach out for food to allay the hunger pains, Then in the course of evolution, comes a sort of intellectual hunger; the ape and tiger begin to die, and the "fittest survives." Without a break in the cosmic process, ethical and spiritual hunger evolves. Then comes the dream of another world than this. We must all go through the slow process of development, and somewhere, en route, we exchange tails and claws for brains. But nature holds on to her old types with wonderful tenacity, often and for long periods reproducing teeth and claws, and some-

times a trait of character that bears all the marks of an ass. But we must not break the "blue egg in the robin's nest," or we hush a song forever. There are many times in a young man's life when he ought to be squelched, but we must squelch him easy, for we have all "been there." I love the baby, the lad, and the young man for the potency and promise which I see in them.

THE BRIDGE BUILDER

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old gray head,—
"Good friend, in the path I have come," he said,
"There followeth after me to-day,
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him!"

—*Selected.*

THE PERMANENCY OF JESUS

REV. FRANCIS B. HORNBROOKE

Jesus is always the same, in that his authority always rests upon the same foundation. Different reasons may have been given, but in the last analysis that authority ever has the same basis. When the people heard him, they said he spoke with authority; but by what did they consider that authority was supported? Not by his miracles, for at that time he is not reported to have performed any. Not by his Messianic dignity, for he had not proclaimed it. Not by his supernatural origin, for there is no reason for believing that any of his hearers had ever heard of it. Not by the authority of any church, for that depended upon him, not he upon it. Judaism disowned him. His authority for them consisted in the fact that what he was and what he said were seen to be realities. They met the moral and spiritual demands of his hearers, who saw in them certitudes of the spirit. They saw that what he proclaimed had a right to their belief and to their obedience. That was the real basis of his authority then. It is no more and no less now. What it was and is, it always must be. Because men saw in his teaching something more in accord with the needs of their spirits, they left the heathen temples and the schools of philosophy to follow him. It was no theory of the Logos that led a man like Justin Martyr to find in Jesus a solution of his doubts and questionings. It was because he had found a satisfactory answer there that he devised his theory to explain him. The barbarian hosts did not yield to the assumptions of ecclesiastical authority, but to the authority upon which that was founded. The creeds that have dominated men's minds and hearts have done so because they expressed or seemed to express those teachings which reflected the highest amounts of the human soul. Dogmas, theological systems, ecclesiastical organizations, have never constituted, they have only more or

less imperfectly represented that sovereign authority with which Jesus appeals to the moral and spiritual perception. That authority rests upon the same basis that it always did. Essentially it has neither increased nor diminished. If one cannot recognize its value and its right to command, no church and no creed can make him more certain of his duty. It is sometimes said that the teaching of Jesus is not now obeyed as in former times, and that therefore it cannot be said to have the same authority. But the fact is, it never has been obeyed by the majority. It never, even in what we in our ignorance call the ages of faith, was the actual guide of men. It never wholly controlled the court and the market-place; but it has always commanded, in the past and in the present, the recognition of the most earnest, the most high-minded and deep-souled men and women.

MINISTRY OF NATURE

WORDSWORTH

"Nature never did betray
The heart that loved her; 't is her privilege,
Through all the years of this our life, to lead
From joy to joy; for She can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings."

Thou must be lord and master of thine own actions, and not be a slave or a hireling.

—*Thomas à Kempis.*

DAILY BIBLE READINGS FOR JUNE, 1914

June 1. Joshua, iii:9—iv:10. Crossing the Jordan.
June 2. Joshua, xxiv:1-28. Joshua's charge to the people.
June 3. Judges, vii:1-21. Gideon's band.
June 4. I. Chronicles, xvi:1-36. David's psalm of thanksgiving.
June 5. II. Chronicles, ii. Building Solomon's temple.
June 6. Psalm xxxvii.
June 8. Nehemiah, i. Story of rebuilding Jerusalem.
June 9. Nehemiah, ii. Story of rebuilding Jerusalem.
June 10. Nehemiah, iii. Story of rebuilding Jerusalem.
June 11. Nehemiah, iv. Story of rebuilding Jerusalem.
June 12. Nehemiah, v. Story of rebuilding Jerusalem.
June 13. Nehemiah, vi. Story of rebuilding Jerusalem.
June 15. Psalm xxxix.
June 16. Psalm xl.
June 17. Psalm xli.
June 18. Psalm xlii.
June 19. Psalm xliii.
June 20. Psalm xlvi.
June 22. Isaiah, i:1-20. Isaiah's arraignment.
June 23. Isaiah, ii:1-5. Prophecy of universal peace.
June 24. Isaiah, v:1-7. Parable of the vineyard.
June 25. Isaiah, vi:1-8. Isaiah's call.
June 26. Isaiah, viii:19—ix:7. The ideal leader.
June 27. Isaiah, xi:1-9—xii. The ideal leader.
June 29. Isaiah, xxxii:1-8. The rule of righteousness.
June 30. Isaiah, xxxv:1-10. The coming of the kingdom.

POINT OF VIEW

REV. ARTHUR MAXSON SMITH, PH. D.

Of the First Unitarian Church, Berkeley, Cal.

Every experience in life has, for the time, its own point of view, but it also modifies to some extent the view of life as a whole. A general recognition of this law of changing attitude is taken by many as a fair excuse for a kind of agnostic attitude toward life, and for a large measure of indifference toward its problems. If my present view of the situation is imperfect and incomplete, and if the elements of the situation are bound to appear to me in changing light and with varied meaning in the near future, why should I reach any conclusion, have any belief, think anything matters greatly? If I am not allowed to be final and dogmatic in my views and judgments, can I be anything other than agnostic? Is there any half-way view-point between these that is honest and sincere? There is not. But, on the other hand, it is certain that life combines these two apparent extremes at every step of thought and conduct. It is true that we never know all of truth, and experience is constantly changing with ever new kaleidoscopic effects. It is also true, however, that every step has its sure footing; there is something known and certain and unchangeable for every forward look or movement of human experience. Dogmatism and agnosticism are in intimate union in every experience, if we care to use those names. For one thing,—and it is vitally significant,—we are certain that there is motion, progress, a pushing forward of experience into new areas and viewpoints. The quality of this progress may be questioned, but the evolving growth is there, nevertheless. For another thing, whatever the direction and drift of the tides of life, we *know* that the strong undercurrents are with us, in us. We may, now and again, doubt the quality and nature and outcome, but even this certain doubt which proclaims us agnostic is itself

prime evidence of a mind and heart that certainly and persistently grope and question and seek for some satisfying answer for the riddle of life and the universe. Nay, we are certain, because changing experiences of life have taught us, that the heart that ever seeks and yearns and pushes onward, does at last build for itself one among the many mansions in the Father's house of Truth and Peace.

UNITARIAN HYMN

No human eyes thy face may see;
No human thought thy form may know;
But all creation dwells in thee,
And thy great life through all doth flow!

And yet, O strange and wond'rous thought!
Thou art a God who hearest prayer,
And every heart with sorrow fraught
To seek thy present aid may dare,—

And though most weak our efforts seem
Into one creed these thoughts to bind,
And vain the intellectual dream
To see and know the Eternal Mind,—

Yet thou wilt turn them not aside,
Who cannot solve thy life divine,
But would give up all reason's pride
To know their hearts approved by thine!

So, though we faint on life's dark hill,
And Thought grow weak, and Knowledge flee,
Yet Faith shall teach us courage still,
And Love shall guide us on to thee!

—T. W. Higginson.

NEWS NOTES

An interesting program has been arranged for the South Middlesex Conference, to be held at West Somerville, Mass., on Wednesday, May 6th. Prof. Lewis J. Johnson of Harvard College will speak upon "The Single Tax," followed by a discussion, with Revs. Elmer S. Forbes and Arthur W. Littlefield as leaders. Dr. Lee S. McCollester, Prof. Daniel Evans, and Rev. Augustus P. Reccord will make addresses. The church in West Somerville will act as host.

The New York League of Unitarian Women held a successful meeting in Unity Church, Brooklyn, on April 3d, the speakers being Mr. R. Fulton Cutting of the Bureau of Municipal Research, upon "The City's Own Social Work." He spoke of the gradual improvement made in the health of the school children by the system of child hygiene. Rev. Margaret Barnard of Rowe gave an interesting talk upon "Women Ministers and Their Opportunities," closing with an earnest plea for more young women to take up the work, with its cares and anxieties, its pleasures and rewards.

On April 27th there was a meeting of the Post Office Mission workers. This was the League "At Home Day." On May 1st the meeting is to be held in the First Unitarian Church at Orange, N. J. At this meeting the Rev. E. J. Prescott will speak on "The Ideal City."

Quiet Day was observed by a large number of Unitarian ministers in the Unitarian church in Lynn on Tuesday, April 28th. Communion service was observed at ten o'clock, conducted by the Rev. Edward Hale. Rev. William L. Sullivan of New York preached the sermon, and in the afternoon the organist of the church gave a recital for half an

hour, after which there was a service of prayer. These services, set apart for sharing together the deep and lasting affirmations of our faith, have proved of great value to all who have attended.

At the Church of the Messiah in New York City Rev. John Haynes Holmes gave a series of Lenten lectures on "Contemporary Prophets of Religion." These lectures were preceded at four o'clock by half an hour of music, meditation and prayer, and followed by an informal conference in the church house.

Ronald P. Jones, Esq., of London, who entertained the American Unitarians at the time of the International Liberal Congress last year, was the guest of the Unitarian Club of Boston on Wednesday evening, April 29th. Various addresses were made, Mr. Jones responding in a most entertaining manner.

The Meadville Unitarian Conference was held in the First Unitarian Church, Cleveland, O., on Monday and Tuesday, April 6th and 7th. In connection with the Conference the Meadville District Associate Alliance and the Federation of Young People of the Meadville Conference also held their sessions. Professor Anna Garlin Spencer of Meadville gave an address on "The Missionary and Religious Aspects of Alliance Work," while Mrs. H. B. Herrick of Cleveland and Mrs. George Pearson of Pittsburgh spoke upon social and educational themes. The following resolution was offered:

"*Resolved,* That it is the sense of this Conference that organized Unitarianism faces a militant challenge in the revival of medieval Christianity through the activities of Rev. W. A. Sunday and like evangelists, which should be militantly met in every community thus suffering the worship of bigotry and the deplorable power of retrogression personified."

Other addresses were given by the Rev. Messrs. Bennett, Coil, Mason and Southworth, and others.

We received word from Seattle, Wash., that at a recent series of sermons upon "The Origin, Growth and Character of the Bible," the church was filled to its utmost capacity. The Women's Alliance connected with this church has undertaken to raise five hundred dollars towards paying off the debt of the church.

At Richmond, Va., on April 3d, the Virginia ministers were entertained in the church parlor. Addresses were made by the Secretary of the American Unitarian Association and the other ministers in attendance.

Rev. Lewis G. Wilson preached before the newly organized congregation at Norfolk, Va., on Sunday, April 5th. After the service there was a business meeting of the society, at which plans were considered for the further development of the society. The Norfolk enterprise has apparently a most promising future.

At Lynchburg, Va., under the direction of the Rev. Julian R. Pennington, and at Roanoke, Va., under the ministry of the Rev. Joseph M. Seaton, our newly organized societies are gaining strength and influence in their several communities. In this entire region the growth of the population is phenomenal and the prospect for liberal religion is propitious.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Annual subscription, 25 cents.

Three books by
CHARLES F. DOLE, D.D.

THE SPIRIT OF DEMOCRACY
12mo; 435 pages; 90 cents net; by mail, $1.00

THE RELIGION OF A GENTLEMAN
12mo; 219 pages; 70 cents net; by mail, 75 cents

THE THEOLOGY OF CIVILIZATION
12mo; 256 pages; 70 cents net; by mail, 75 cents

Seldom have titles been so happily chosen or subjects so admirably treated as in these three books by this well-known Unitarian preacher and publicist, through whose generosity the Department has just been invested with all the rights to their future publication. It is to be hoped that all who are not familiar with their contents will avail themselves of this opportunity to secure them in the new edition now appearing under our imprint.

PUBLICATION DEPARTMENT
AMERICAN UNITARIAN ASSOCIATION
25 BEACON ST., BOSTON, MASS.

Unitarian Churches

Promote

1. **Religion,** as an "everlasting reality" and the consciousness of God as a necessity of the right life.

2. **Worship,** as the natural aspiration of the human soul towards completeness.

3. **The Pursuit of Truth** as a safeguard from danger and a guarantee of freedom.

4. **The Spirit of Sympathy and Service,** as the motive of social welfare, inspired by the gospel of peace on earth and goodwill to men.

5. **The reverent and joyful outlook** upon life here and everywhere.

Entered at Boston Post Office as second-class mail matter